THE PACIFIC

Pac Theo Sem
Reading Room
2223 Atherton St

VOL. LXVII. SAN FRANCISCO AND BERKELEY, SEPTEMBER 27, 191.. No. 39.

A VISION OF THE CHRIST.

Methought that in a solemn church I stood.
Its marble acres, worn with knees and feet,
Lay spread from door to door, from street to street.
Midway the form hung high upon the rood
Of Him who gave his life to be our good.
Beyond, priests flitted, bowed and murmured meet
Among the candles shining still and sweet;
Men came and went, and worshipped as they could—
And still their dust a woman with her broom,
Bowed to her work, kept sweeping to the door.
Then saw I, slow through all the pillared gloom,
Across the church a silent figure come:
"Daughter," it said, "thou sweepest well my floor."
"It is the Lord," I cried, and saw no more.

—George MacDonald.

Pacific School of Religion
Berkeley, Calif.

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - Editor

2716 Hillegass Avenue, Berkeley.

"WHAT WOULD LINCOLN DO?"

This is a question which has been asked frequently in the last three years. Only speculatively can it be answered. By considering what Lincoln did when he was living here on the earth a few decades ago, we can, however, arrive at some conclusions as to what he would do if he were living today.

We notice in the first place what he did at a time in our civil war when Secretary Seward had framed a bellicose communication to Great Britain. President Lincoln went over it and made certain changes which, it has been said, saved our country from a war with Great Britain. Where Seward had written "crime," Lincoln put "error." Where Seward had called an act "wrongful," Lincoln called it "hurtful." Where Seward had written: "No one of these proceedings will be borne by the United States," Lincoln substituted: "No one of these proceedings will pass unquestioned."

There were certain expressions which Lincoln scratched out entirely, among them being this: "When this action of intervention is distinctly performed, we from that hour shall cease to be friends and shall become enemies once more, as we have been twice before—forced to be enemies by Great Britain."

As true today as when first uttered thousands of years ago is the proverb, "A soft answer turneth away wrath, but grievous words stir up anger."

Once when an officer went to Lincoln to get his signature to a court-martial order for the shooting of twenty-four deserters, saying: "Unless these men are made an example of the army itself is in danger; mercy to the few is cruelty to the many," Lincoln replied: "General, there are already too many weeping widows in the United States. For God's sake don't ask me to add to the number, for I won't do it."

When a friend suggested that he should answer a particular false report and attack, Lincoln said: "Oh, no; if I were to try to read, much less to answer, the attacks on me, this shop might just as well be closed for other business. I do the very best I know how—the very best I can; and I mean to keep doing so to the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

When a delegation called upon him to protest against some of his measures, he very patiently listened to all they had to say and then made answer: "Gentlemen, suppose all the property you were worth was in gold, and you had put it into the hands of Blondin to carry across the Niagara River on a rope, would you shake the cable, or keep shouting out to him, 'Blondin, stand up straighter; Blondin, stoop a little more; go a little faster; lean a little more to the north; lean more to the south!' No, you would hold your breath as well as your tongue, and keep your hands off until he was safe over. The Government are carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them, keep silence, and we will get you safe across."

It is said that President Lincoln always treated the soldiers as if they were of more consequence than governors and senators. On an occasion when there was so large a crowd at one of his receptions, so that hand-shaking had to he discontinued, Lincoln bowed his acknowledgments to representatives and senators. But observing later a wounded soldier come in with his poorly clad mother, he left his position, crowded his way to them, and taking their hands in his, gave them a most cordial welcome. One of his biographers has written: "It was a very affecting demonstration; and it brought tears to the eyes of many spectators. The President simply acted what he had said again and again, 'the highest merit is due to the soldier.'"

When President Lincoln entered Richmond, after its evacuation by the Confederate forces, there was wonderful rejoicing among the negroes. "I thank you, dear Jesus, that I behold President Linkum," exclaimed one woman, as she cried like a child. "Bless de Lord! Bless de Lord!" others shouted. One aged negro went up to Lincoln, removed his hat, and with tears of joy rolling down his cheeks, exclaimed, "May de good Lord bless you, President Linkum!" The President removed his hat and bowed in silence. But "it was a bow which upset the forms, laws, customs, and ceremonies of centuries. It was a death shock to 'chivalry' and a mortal wound to caste."

At a large gathering of negroes at one time after their emancipation considerable confusion was created by different persons, several at the same time, attempting to tell who and what "Massa Linkum" was. In the midst of the excitement the old white-haired leader of the meeting commanded silence. And then he said: "Brederin, you don't know nosen' what you'se talkin' 'bout. Now, you just listen to me. Massa Linkum, he eberywhere. He know eberyting." Then, looking up solemnly toward the heavens, he added, "He walk de earf like de Lord!"

When this was told to President Lincoln it is said that he seemed greatly affected. "He did not smile as another man might have done; he got up from his chair and walked in silence two or three times across the floor of the room. And then, as he resumed his seat, he said very impressively: 'It is a momentous thing to be the instrument, under Providence, of the liberation of a race.'"

As we contemplate Lincoln's earlier life we are of opinion that there are many lawyers who might for their own good and the good of men in general, ask, "What would Lincoln do as a lawyer today?"

Once in the midst of an important case he discovered that he was on the wrong side. He at once informed his associate that he would not make the plea. The associate made it; and, greatly to the surprise of Lincoln, won the case. Convinced that their client was wrong, Lincoln refused to take any part of the fee of nine hundred dollars.

At another time he had "a slippery fellow" for client. After proving for him an account, the attorney on the other side proved a receipt covering the entire cause of

action. Before the case was entirely wound up Lincoln disappeared from the court room. The court sent to his hotel for him, and his word was, "Tell the judge that I can't come; my hands are dirty, and I came over to clean them."

When one of his old clients went to him once with a case which he desired him to handle, Lincoln told him that he was not strictly in the right, adding: "You can give the other party a great deal of trouble, and perhaps beat him; but you had better let the suit alone."

Once a stranger called to secure his services. After he had stated his case at considerable length, Mr. Lincoln suddenly surprised him by saying: "I cannot serve you, for you are wrong and the other party right." When the man replied, "That is none of your business if I hire you and pay you for taking the case." Lincoln exclaimed, "None of my business! My business is never to defend wrong if I am a lawyer. I never take a case that is manifestly wrong."

When the man said, "Well, you can make trouble for the fellow," Lincoln responded, "Yes; and there is no reasonable doubt that I can gain the case for you. I can set a whole neighborhood at loggerheads. I can distress a widowed mother and her six fatherless children, and thereby get for you six hundred dollars which rightfully belongs as much to the woman and her children as it does to you. But I won't do it." "Not for any amount of money?" inquired the man. "Not for all you are worth," replied Lincoln. "You must remember that some things which are legally right are not morally right. I shall not take your case." When the man was departing in anger Lincoln said to him: "I will give you a piece of advice without charge. You seem to be a sprightly, energetic man. I would advise you to try your hand at making six hundred dollars some other way."

J. G. Holland, who wrote in 1865 the first biography of Lincoln, says that he never made his profession lucrative to himself. "It was very difficult for him to charge a heavy fee to anybody, and still more difficult for him to charge his friends anything at all for professional services. To a poor client, he was quite as apt to give money as to take it from him."

For one client Lincoln carried a case through three courts to the Supreme Court, and charged him for his services only seventy-five dollars. "His wants were not large. He had no expensive vices, took no delight in fine clothing, and had no desire to accumulate money." After many years of extensive legal practice, which closed only when he was elected President, he had accumulated only sixteen thousand dollars.

Judge Drummond of Illinois, who knew Lincoln intimately, has said of him: "He always tried a case fairly and honestly. He never intentionally misrepresented the evidence of a witness or the argument of an apponent. He met both squarely; and if he could not explain the one or answer the other, substantially admitted it. He never misstated the law according to his own intelligent view of it."

In a case for a railroad company in which judgment had been given in his favor, the court being about to allow the amount claimed by him, he arose and said that his opponents had not proved all that was justly due them in the way of offset, and proceeded to state another and larger sum which he asked the court to allow his opponents as an additional offset.

Devout man of God that he was, what would Lincoln do, often, day by day, in the quiet times by himself, if he were now occupying the White House? He said to a friend once in those trying days of Civil War: "I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient." Now, as then, he would live in intimate communion with God; holding himself now, as he did then, as an instrument of Providence. He would have his own convictions of duty and notions of what is right to be done, but would be conscious every moment that all that he was and all he had was subject to the control of a Higher Power, and that that Power could use him or not use him in any manner and at any time as in His wisdom might be pleasing to Him.

We are of opinion that if Lincoln were in the White House today he would be saying something similar to this which he said in 1862, before he issued the Emancipation Proclamation, which marked the turning point of the war: "In the present civil war it is quite possible that God's purpose is something different from the purposes of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is probably true; that God wills this contest and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began. And having begun, he could give the final victory to either side any day. Yet the contest proceeds."

When Lincoln accepted the nomination for the Presidency he implored "the assistance of Divine Providence; when he was elected to that high office he recognized the providence of God in the result. As he was departing from Springfield for Washington he expressed the belief that he could not succeed without the guidance of Almighty God and he asked his friends to invoke for him the divine wisdom and guidance. All the way to Washington there was mention of the same need and the same reliance. The morning of his inauguration, after he had written the conclusion of his address, he went away by himself and soon his voice was heard in prayer. And it is safe to say that during those four years of strife there was no life more prayerful than that of the man at the head of the nation. Once, like his divine Master, he spent a whole night in prayer.

"Greatest character," as John Hay has said, "since Jesus Christ!" "Christ in Miniature!" as Tolstoy has said. With good reason may our people ask today and ever, **"What would Lincoln do?"**

The more a man thrills with the rapture of worship, the more likely is he to thrill with human sympathy. God has done so much for him, is there not something he can do for God? Yes; he can stretch a helping hand to some one who is bruised or broken, and whom God would help straightway if he could only get a man to go upon his errand.—John W. Chadwick.

To grow to the last; to ripen till the fruit drops from the tree; to strain toward heaven, not to fade and decay into immortality, what better thing than this? Out of the strong, as God knows how to train, to teach, to chasten them, may come a perpetual and ever-deepening sweetness. —Charles Beard.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench.

CHRONICLE AND COMMENT.

Mr. Charles M. Alexander, the evangelistic singer, has started on a round of the cantonments to assist in forming great community choruses in which residents and soldiers who can sing are to be enrolled.

Morris Hillquit, the Socialist candidate for mayor in New York, says that in no part of the country, so far as he knows, has the defection of the few intellectuals headed by Spargo and Stokes affected the rank and file of the Socialist party.

"It is a peculiar trick of fate that I, a Quaker and former pacifist, should be a war governor," remarked Governor Capper of Kansas recently in New York. And as such, Governor Capper says that he is now helping to make aggressive war in order that wars may end.

Like the preachers in the Disciple Church, Dr. Matthews of the First Presbyterian Church of Seattle, believes in drawing the net every time the gospel is preached. He is said to be fond of quoting: "The Lord added to them day by day such as were being saved." For several years Dr. Matthews has had the largest Presbyterian Church in the United States. It numbers 5812 now.

Dr. Saleeby of London, who is a leader in the movement to get the British government to stop turning food products into alcohol, is now telling the people that what the United States has done demands reciprocity on their part, that "it would be monstrous if the grain which has been rescued from America's distillers and brewers were used by the distillers and brewers on the other side of the Atlantic."

In one of the shattered trenches on the battle front in France a French and an Austrian soldier were lying together, after a deadly struggle, with life ebbing rapidly away. "Comrade, I am sorry," gasped the French soldier in broken German. "Ah, I could die gladly if I could know that I had not caused your death," said the Austrian. With death very near the Frenchman reached out his hand until it touched the Austrian, and then exclaimed, "Here's to Peace!"

The pastor of the Unitarian Church at Santa Barbara objects to the suggestion of The Christian Register that Billy Sunday be sent to France for evangelist work among our soldiers. The letter to the Christian Register says: "Send Billy Sunday to preach to our soldiers in France? I trust that we have more respect than that for their intelligence and right feeling. Donald Hankey has told us plainly enough what British soldiers think of 'scare' preaching, and of religion that does not square itself with modern knowledge." The Santa Barbara pastor contrasts some of Mr. Sunday's utterances in Los Angeles with those in Boston as follows: "As usual, his boldness was in exact ratio with his distance from the enemy. One of the things that he said was, 'The Roman Catholic Church has said high mass over the rotting remains of Unitarianism in all ages of the world's history, and the reason is because it believes in Jesus Christ as the Son of God, conceived by the Holy Ghost, and born of the Virgin Mary.' Did Sunday have anything to say about 'rotting remains of Unitarianism' when he was in Boston? I do not remember that he was ever so reported."

The Washington correspondent of the Boston Transcript tells of excessively long hours in many departments of government work for employees and considerable slackness on the part of some of the chiefs. "According to a reliable authority it has been disclosed that employees in many of the bureaus have been required to be in the bureaus from nine o'clock in the morning until ten or even eleven o'clock at night almost since the war began, except for their luncheon and dinner hours. For hours at a time, it is said, they have been without anything to do, because their chiefs were not in the office. It is charged that in many instances the chiefs have been late in coming to their offices in the morning, thus delaying any outline of the day's work, and frequently have taken two hours and three hours at luncheon time. As a result of their absence during the busiest periods of the day the work of the department has been held up, and to make up the loss the employees have had to stay at their desks far into the night. It is a grave question in the minds of some officials, whether the present inefficiency of the department is not due to a considerable extent to the chiefs of some of the bureaus." Complaint was made to President Wilson, so that investigation could be made.

In "A Student at Arms: Second Series," Donald Hankey answers the question, "Is a soldier afraid in battle?" saying in part: "The fact is that the moment of a charge men are in an absolutely abnormal condition. Their emotions seem to be numbed. Noises, sights, and sensations which would ordinarily produce intense pity, horror, or dread, have no effect upon them at all, and yet never was the mind clearer, the senses more acute. It is before an attack that a man is more liable to fear. Of all the hours of dismay that come to a soldier there are few more trying to the nerves than when he is sitting in a trench under heavy fire from high-explosive shells or bombs from trench mortars. You can watch these bombs lobbed up into the air. You see them slowly wobble down to earth, there to explode with a terrific detonation that sets every nerve in your body a-jangling. You can do nothing. You cannot retaliate in any way. You simply have to sit tight and hope for the best. Some men joke and smile, but their mirth is forced. Some feign stoical indifference, and sit with a paper and a pipe; but, as a rule, their pipes are out and their reading a pretence. There are few men, indeed, whose hearts are not beating faster and whose nerves are not on edge. But you can't call this the fear of death. It is a purely physical reaction of danger and detonation. Personally I believe that very few men, indeed, fear death. The vast majority experience a more or less violent physical shrinking from the pain of death and wounds, especially when they are obliged to be physically inactive, and when they have nothing else to think about. But this is a purely physical reaction which can be, and nearly always is, controlled by the mind. Last of all there is the repulsion and loathing for the whole business of war, with its bloody ruthlessness, its fiendish ingenuity, and its insensate cruelty that comes to a man after a battle, when the tortured and dismembered dead lie strewn about the trench and the wounded groan from No-Man's Land. But neither is that the fear of death. It is a repulsion which breeds hot anger more often than cold fear, reckless hatred of life more often than abject clinging to it. The cases where any sort of fear, even for a moment, obtains the mastery of a man are very rare."

Superintendent Johnson of the Pacific Japanese Mission of the Methodist Episcopal Church, writing concerning the work of the last year, says: "The task of evangelizing the Japanese on the Pacific Coast and of organizing them into self-supporting and self-propagating churches is gigantic but not hopeless. The reports for more than a decade, during the agitation against the Japanese, have shown substantial gains. But much remains to be done. The latest

figures available indicate that there are a little less than 100,000 Japanese in the United States proper, of whom about 70,000 are men, 15,000 women, and 15,000 children. Less than one-tenth of the boys and girls were born in Japan. Naturally California has the largest Japanese population—about 11,000 children, the same number of women, and 42,000 men. Washington comes next with a Japanese population of 13,500; and Oregon and Colorado have about 4,000 each. Our organized missions are in these four states. Conditions are improving very fast among our Japanese residents. For several years several local papers have been published in various cities. Recently a central organ was established, known as the Japanese-American Christian Advocate, which has been very kindly received by the Japanese press and people. S. Imai, our pastor at Oakland, is editor. . . . The press is a mighty factor in the life of the people today, particularly the Japanese people. With a dozen Japanese dailies and as many monthlies published on this Coast, some of which are strongly Buddhist, the urgency is upon us to re-establish our printing plant. We are publishing our papers under the greatest difficulties." Dr. Johnson summarizes the report of Professor Milton S. Vail, president of the Anglo-Japanese School in San Francisco. "The school has had a good year. Many of the young men have registered for the draft, and if called to serve in the army, will gladly go to fight for democracy. Stress must be placed more and more upon teaching the English language to foreign peoples in America, and our school is doing good work along this line, while great importance is also placed on morals and religion. Six of the pupils joined the church. There were seven teachers employed during the year, and many lectures, including six on the Bible and foreign mission work, were given. There were 127 pupils in the Fall term and 162 in the Spring term, and there was a successful Summer school of six weeks. Eight pupils were graduated in June, one of whom was a young woman."

At the age of seventy-seven Professor George Frederick Wright, of Oberlin, temporarily laid aside his work as a scientist and wrote the story of his life and work. The New York Post calls his book a remarkable one. Graduating at Oberlin in 1862 Dr. Wright had as his first church one that paid a salary of $400. In that pastorate he read the Bible through in both Greek and Hebrew, systematically reviewed all the books which he had read while in college, translated several of the dialogues of Plato, and wrote a translation of Kant's "Critique." He says: "I carefully wrote out about thirty sermons each year. I held meetings in the schoolhouses in all the outskirts of the town, and cultivated the acquaintance of all the unconnected families that might properly be reckoned as belonging to my parish. I sank tons of enthusiasm in helping to keep the temperance sentiment of the county up to such a pitch as to secure the enforcement of the State prohibitory law. I joined heartily in promoting the musical conventions which were held in different parts of the county. . . . I was for several years town superintendent of schools. I organized a farmers' club and taught them the use of superphosphates and the advantages of soiling their stock. I organized a band of hope among the young people. . . . I fear my success in stock breeding was not of the first order, since the highest praise I got was from the Irish boy who drove my cow to pasture. One night he forgot to bring her home, but he came up smiling the next day with the exclamation that 'she was bully. She was the best in the pasture. She could lick every one of the lot.' Among other things, I secured the building of a parsonage, hauling much of the lumber myself. I started to do the inside painting, having obtained the paint as a special contribution. But I was making such a botch of it that two of my elderly parishioners who were used to painting woodwork came in and forcibly took the brush from my hands and finished the job in good style." In 1872 Dr. Wright was called to a professorship at Andover, and it was at that time that he began writing for the Bibliotheca Sacra, of which he has been the editor for many years. After ten years at Andover, he was called to Oberlin, where he continued his scientific work. He made various scientific expeditions in this country, and in 1894 went to Greenland as member of an expedition to which Dr. Cook was attached. In 1900 he began his longest journey, which extended across Asia; it resulted in the enlargement of our knowledge of glacial formation. His writings on glaciers have had wide circulation. His "Ice Age in North America," published in 1889, reached its fifth edition in 1911, and a list of all of his published writings, which appears as an appendix to the book just issued, covers more than twenty-one pages. Professor Wright tells us that he read "Uncle Tom's Cabin" when it was running as a serial in the National Era, and "has never dared to read it since, lest the flavor should be lost.

HOW A WOMAN WORKS FOR THE ENFORCEMENT OF PROHIBITION AT ANCHORAGE, ALASKA.

Miss Ella A. Boole of the Woman's Christian Temperance Union told this story not long ago in the Union Signal:

Mile Twenty-Three And A Half is a station on the new government railway between Seward and Anchorage, Alaska. It is a square building made of logs, and, although everything about the place is primitive, it is scrupulously clean. Sometimes seventy-five men who work on the railroad take their meals there. Mrs. Dabney is housekeeper and a good cook, and, with the help of a friend, does all the work.

When the government began the construction of the railroad it established its base at Anchorage at the head of Cook Inlet. In two years' time this has grown to be a town of eight thousand. The government made it a prohibition town and also let it be definitely known that no drinking would be tolerated among employes and no liquor could be sold at the road-houses.

All types of men are at Mile Twenty-Three and a Half, and last Fourth of July twenty-five of them secured a demijohn of whiskey and several bottles. Mrs. Dabney walked in upon the company while they were drinking. She ordered the owner of the house, her employer, to go to his room, escorting him there. She told him to go to bed and locked the door. Going back to the company she attempted to break the demijohn, but the bottle was too strong. She then poured out the whiskey, smashed the receptacles, and threw the bottles of whiskey into Kenai Lake. When one man called her a second Carrie Nation she simply said that she did not propose to clean up after men who got drunk, that the government rules forbade the use of liquor and she would see to it that they were enforced, and that no man could come to her table who had been drinking. It is said she enforced her words with a threatening finger. The men submitted, and while they were at dinner the construction "boss" came in and, before all the men, apologized. He said she was right and that he would not ask her to serve meals to him or anybody else who had been drink-

ing. No man took offense at her action, knowing it to be right.

We had heard the story from others, but it was interesting to hear Mrs. Dabney tell it herself. She added: "I can find whiskey any time they bring it in. The other day a man appeared with a suit-case. I suspected he had liquor and I went up to him and said, 'Give me that whiskey.'" She said he meekly opened his suit-case, took out the bottle, and handed it to her. She threw it into the lake.

If you could see this little white-haired woman and learn how firmly she stands for the enforcement of the law, and then realize how seventy-five men submit to her martial law, you would appreciate it, and you would know how the men respect her. It had hurt her a little when the men called her Carrie Nation, but when I told her how Carrie Nation never attacked any saloon except illegal ones, and how the people of Kansas so respected her memory that they were about to build a memorial to her, she was encouraged and permitted us to take her picture. We were there on the birthday of the mayor of Roosevelt, which is the other name for Mile Twenty Three and a Half. As we went away, she said: "Al says he is going to celebrate tonight," and then, with a twinkle in her eye, she turned to me and said, "but he won't, even if he is mayor."

Mrs. Dabney is providing those men with a clean place in which to sleep and plenty of good, clean food, and she demands that they obey the government rules, and that they do not do things which make her work harder and cause her extra trouble. There is no greater evidence of the respect in which the men of Alaska hold good women, than the way the men at Mile Twenty Three And A Half submit to the law's administration at the hands of Mrs. Dabney.

"DIE MUTTER."

Madeline Z. Doty.

(The article herewith is a true story taken from a recent book by Miss Madeline Z. Doty, who returned last year from a trip to Germany where she had gone as a representative of Christian Work and other papers.—Editor.)

The sky was shining blue. The air was still. The warmth of summer brooded over the land. But no bird's song broke the stillness. No bees fluttered over flowers. The earth lay torn and bare. In deep brown furrows of the earth, hundreds of restless men lay or knelt or stood.

The land was vibrant with living silence. But now and then a gigantic smashing roar broke the tense stillness. Then in some spots the ground spit forth masses of dirt, a soldier's helmet, a tattered rag of uniform, and bits of a human body.

It was after such a blast that a great winged object came speeding from the north. It skimmed low over the trenches and dipped, and circled and paused above the English line. Like a great eagle it seemed about to rush to earth, snatch its prey, and then be off. But as it hung suspended another whirring monster flew from the south. It winged its way above its rival, then, turning, plunged downward. The great cannons grew silent. The eyes of the pigmies in the trenches gazed skyward. A breathless tenseness gripped the earth. Only sun and sky shone on with no whisper of the mad fight of these two winged things.

For a few wild moments they rushed at one another. Then the bird with wings of white rose high, turned back, and plunged again upon the creature marked with huge black crosses.

It missed its prey, but there came a crackling sound. A puff of smoke, like a hot breath, burst from the bird of the iron crosses. It shuddered, dropped, turned and fell head down. With sweeping curves the pursuer also came to earth. A lean young Englishman sprang from the whirring engine. His body quivered with excitement. He sped with running feet to the broken object lying on the ground. He knelt by the twisted mass. Beneath the splintered wood and iron he saw a boyish figure. It was still and motionless. He gently pulled the body out. A fair young German lay before him. A deep gash in the head showed where a blow had brought instant death. The body was straight and supple, the features clear-cut and clean. A boy's face with frank and fearless brow looked up at the young Englishman. The eyes held no malice. They were full of shocked surprise. The brown-haired lad felt the lifeless heart. A piece of cardboard met his fingers. He pulled it from the coat pocket. It was a picture—a picture of a woman—a woman with grey hair and kindly eyes—a mother whose face was lined with patient suffering. Scrawled beneath the portrait in boyish hand were the words, "Meine Mutter."

A sob choked the young Englishman. Tenderly he gathered the lifeless form in his strong arms. Then he rose and walked unheeding across the open field of battle. But no angry bullets pelted after him. The men in the trenches saw and understood. Behind the lines the boy laid his burden down. Taking paper and pencil from his pocket and placing the little picture before him, he began to write.

When he had finished he placed the letter and portrait in a carefully directed envelope. Then walking hurriedly to his machine he prepared for flight. Soon he was skimming low over the enemy trenches. Leaning out he dropped his missile. The cannons roared, but no rifle was turned on the bright figure. Instinctively men knew his deed was one of mercy. As the little paper fluttered downward it was picked up by eager soldier hands. A little cheer broke from a hundred throats. Willing messengers passed it to the rear. Speedily it went on its way.

Twenty-four hours later a mother with pale face and trembling hands fingered the white scrap of paper. Her unseeing eyes gazed out on a smiling landscape. Between green meadows in the warm summer sunshine lay the glittering Rhine. But she saw nothing. Her baby boy was dead. Memories of him flooded her. She felt again the warmth of the baby body as it clung to hers and the pull of the tiny hands at her breast. She saw him as a boy, his eager restlessness. She heard his running steps at the door and his cry of "mother." It was over. That bright spirit was still. The third and last son had been exacted.

Her fingers touched the letter in her lap. Her eyes fell on the penciled words. Slowly they took meaning. This boy who wrote: he'd seen the beauty of her son. He'd held the dear body in his arms. His heart was torn by anguish. What was it he said?

"It's your son. I know you can't forgive me, for I killed him. But I want you to know he didn't suffer. The end came quickly. He was very brave. He must also have been very good. He had your picture in his pocket. I am sending it back, though I should like to keep it. I suppose I am his enemy, yet I don't feel so at all. I'd give my life to have him back. I didn't think of him or you when I shot at his machine. He was an enemy spying out our men. I couldn't let him get back to tell his news. It meant death to our men. It was a plucky deed. We were covered up with brush. He had come quite low to see us,

and he came bravely. He nearly escaped me. He handled his machine magnificently. I thought how I should like to fly with him. But he was the enemy and had to be destroyed. I fired. It was over in a second. Just a blow on the head as the machine crashed to earth. His face shows no suffering, only excitement. His eyes are bright and fearless. I know you must have loved him. My mother died when I was quite a little boy. But I know what she would have felt if I had been killed. War isn't fair to women. God! how I wish it were over. It is a nightmare. I feel if I just touched your boy he'd wake and we'd be friends. I know his body must be dear to you. I will take care of it and mark his grave with a little cross. After the war you may want to take him home.

"For the first time I'm almost glad my mother isn't living. She could not have borne what I have done. My own heart is heavy. I felt it was my duty. Yet now when I see your son lifeless before me and hold your picture in my hand, it all seems wrong. The world is dark. O mother, be my mother just a little, too, and tell me what to do. Hugh."

Slowly great tears rolled down the woman's cheeks. What was this monster that was smashing men? Her boy and this other, they were the same. No hate was in their hearts. They suffered—the whole world suffered. Her country went in hunger. The babies in the nearby cottages grew weak for want of milk. She mustn't tell that to the English lad. His heart would break. Why must such suffering be? Was she to blame? There was the English lad without a mother. She had not thought of him and others liked him. Her home, her sons, her Fatherland, these had been sufficient. But each life hangs on every other. Motherhood is universal.

Suddenly she knew what to write, what she must say to the grief-stricken English boy. Quickly her hand penned the words:

"Dear Lad: There is nothing to forgive. I see you as you are—your troubled goodness. I feel you coming to me like a litle boy astounded at having done ill when you meant well. You seem my son. I am glad your hands cared for my other boy. I had rather you than any other touched his earthly body. He was my youngest. I think you saw his fineness. I know the torture of your heart since you have slain him. To women brotherhood is a reality. For all men are our sons. That makes war a monster that brother must slay brother. Yet perhaps women more than men have been to blame for this world war. We did not think of the world's children, our children. The baby hands that clutched our breasts were so sweet, we forgot the hundred other baby hands stretched out to us. But the earth does not forget, she mothers all. And now my heart aches with repentance. I long to take you in my arms and lay your head upon my breast to make you feel through me your kinship with all the earth. Help me, my son, I need you. Spread the dream of oneness and love throughout the world. When the war is over come to me. I am waiting for you.—Deine Mutter."

THE CONFERENCE OF CHRISTIAN PACIFISTS AT LONG BEACH.

In our "Notes and Personals" this week we give the names of the Pacific Coast Congregationalists who are to give addresses or papers at the Conference of Christian Pacifists to be held in Long Beach October 1-3. We have not noticed anything deadly or treasonable in the literature sent out announcing this conference.

The meeting is announced as "A Religious Meeting, Non-Political and Non-Obstructive." Readers of The Pacific may be interested in the following statement on one of their circulars:

"The Conference of Christian Pacifists in California is called at the initiative of many Christian ministers and laymen, who, notwithstanding their various religious and political beliefs, are united in open protest against the militaristic interpretation of Christianity. Grieved to note how the deep silence and confusion of the Church on this great moral issue is often broken by an open endorsement of war, they desire to meet for prayer and conference in open convention, wholly independent of denominational or political control, and eager only to seek and to do the whole will of God. In so gathering they desire to manifest the spirit of Christian love toward all who disagree with them, and ask of their Christian brethren and fellowmen that kindly tolerance which is the grace of the Church of Christ upon earth.

"The Federal Council of Churches in America, representing eighteen million Christian Protestants, in its May manifesto declares: 'That mind (the mind of Christ), we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances.' The statement goes on to say that those holding such views in the church, are, however, in the minority. The Conference of Christian Pacifists in California seeks to faithfully represent that minority. As a protesting minority in a matter of Christian conscience, we desire to prove worthy of that respectful consideration to which the great issue of our dissent entitles us.

"While our bond of union is a unanimity of Christian practice and not of creed, we substantially agree to the following:

"1. We define Christian ethics as the practice of Christian love toward all men.

"2. We affirm that for all Christians the actual and commanding exhibit of such ethics is to be sought in the life and spirit of Jesus Christ.

"3. Inasmuch as the teaching, life and spirit of Jesus Christ afford no justification for war, but constitute a supreme protest against its sinful tempers and fruits, we find ourselves unable to engage in it, and feel called upon to dedicate ourselves to a program of Christian service and good-will to all men.

"4. We declare our disbelief in Non-resistance as commonly interpreted, and commit ourselves to the practice of endeavoring to overcome evil with good.

"5. Our nation has expressed the desire to make the world safe for democracy. We as Christians are eager to make democracy safe for the world by Christianizing it.

"6. We believe that it is incumbent upon the Church to preach and practice Christian peace and good-will during war-time; and we fear that if the Church 'waits until the war is over,' she may forfeit her right to speak with authority and to lead the world toward Christian practice.

"We are persuaded that these convictions do not arise from any arbitrary or private interpretation of Scripture, but that they constitute the ethics of the New Testament itself, enforced by the witness of the Holy Spirit within our hearts, and confirmed by the teaching and practice of the early Christian Church.

"We therefore call upon all who are in sympathy or substantial agreement with us to meet in Conference at the time and place named herein that we may bear witness to our Christian faith and practice."

It goes a great way toward making a man faithful to let him know that you think him so,—Seneca.

DOES "A LIVING WAGE" CONCERN THE CHURCH?

(Many of the readers of The Pacific knew the late Robert F. Coyle, who was pastor for several years of the First Presbyterian Church of Oakland, and who passed into the other life early this year in Los Angeles. When Dr. Coyle left Oakland he went to the pastorate of a wealthy church in Denver, Colorado. But his preaching had as much brotherhood in it there as it had had in Oakland. We have heard that it was for a time a little disturbing to some of the wealthy members who had not yet reached that place of illumination toward which the last few years have been leading very many of our thoughtful, best-intentioned men. But Dr. Coyle went on, nevertheless, preaching in a tactful way, what he regarded as the gospel, as it related to wealth and all other things; and exerted a leavening influence for good. Among his latest utterances in Los Angeles was that which we give here, on the question, "Does a Living Wage Concern the Church?"—Editor.)

If Christ had his way in the industrial world the everlasting clash between capital and labor would cease. There would be no oppression from above, no upheaval from beneath. Dives would be just; Demos, having enough, would be content. Such riot and pillage and destruction and bloodshed as were staged in Youngstown, Ohio, some months ago, and which we are witnessing in this country at all too frequent intervals, would be impossible. If Christ had his way, and were allowed to keep it, the curtain would be rung down for good upon these distressing tragedies. This industrial war, like the war among the nations at this moment, was begun and it continues because greed and selfishness are in the saddle on the side of capital, a haughty, unbrotherly class pride, a spirit of cold aloofness and too often of hard and pitiless injustice. On the side of labor strife comes from envy and jealousy, and far too frequently a temper of hatred, kindled and kept burning by professional agitators. And not only so, but because, inspired from the same source, demands are made by unions and federated trades which are against all reason and righteousness.

If Christ had his way the change would be magical and blessed. For his way is the way of the Golden Rule. There can be no law of the jungle where Christ is permitted to dictate and direct. There can be no program that awards the prizes of life to the most powerful. Not to the swift the race, not to the strong the battle, where Christ holds the stakes. Give him his way and there will be equal opportunities for all. Every man will have a chance. He doesn't now.

Under the present system of things, built up mostly upon the devilish principle of grasping, of getting, no matter who may suffer, there are uncountable thousands born into the world behind barred doors which they are powerless to open. To talk to them about opportunities to better their condition is absurd. More, it is the very refinement of cruelty. As well talk to the caged eagle about flying away from its prison to enjoy the freedom and glory of the mountain.

I know of nothing more unkind and hard-hearted than to say to the man working for $2 a day, or less, with a wife and half a dozen children to support—out of that miserable pittance paying for their food and fuel and clothing and for the rental of a wretched shack to put their heads in—to say to that man, "Hammer away, dig away, drudge away. You need not stay down in the valley. There is a chance for you to rise. Yonder are the high places where the sun is shining. Turn your eyes thither and climb." There is less feeling, less warmth, less compassion in a speech of that kind than in a block of ice. This man is only one of a vast army. There are millions just like him. If sometimes and with alarming frequency, these men with the hoe, these hewers of wood and drawers of water, these underground toilers and burden-bearers of the world, murmur and complain; if their murmurings sometimes break into threats; if in their writhing and twisting to get out from under they shake society and make the pillars of state tremble, can we wonder, or find it in our hearts to utter one word of condemnation?

If Christ had his way these conditions could not exist. If he had his way, brotherhood and sisterhood, now largely a sentiment or the catchwords of frothy orators, would become a fact. If Christ had his way, it would not be enough for the multi-millionaire to put on miner's clothes for a day and an hour, sit at the miner's table, eat miner's food, sleep in a miner's cottage, kiss the miner's babies, and, as a result, get himself pictured and exploited in all the newspapers of the country. He would be brotherly all the time. So of all others like him. Brotherhood would be the outstanding feature of their lives. It would incarnate itself in uplifting sympathy and helpfulness. Deeds of love would be reckoned above dividends. We know what brothers and sisters do. They assist one another. They sacrifice for one another. They minister to one another. They do what they can to push one another up the hill. Among brothers and sisters the strongest are the kindest, the brainiest are the biggest hearted, the most richly dowered are the swiftest to serve, those who have the greatest carrying power bear the heaviest loads. And this is what we would see in the world of industry if Christ had his way.

Can anyone who knows him, moreover, believe for a moment that if he had his way the average wage paid to the 8,000,000 women and girls in American industry today would be only $6 a week? This means, of course, that multitudes of them must receive very much less. Is it strange that so many of them are driven to courses of clandestine vice and prostitution to keep soul and body together, as the reports of special vice commissions show? In the face of the awful facts that have been recently brought to light, the question of a living wage would seem to be one in which the church should take a profoundly vital interest. How long is she to continue to play priest and Levite and pass by on the other side?

No theories of the schools will ever remedy these evil conditions or avail to save tens of thousands of the lonely, the poorly housed, the underfed and underpaid from being drawn down in the vortex of destruction. Nothing will ever solve the problems of capital and labor but Christ. Nothing else will ever lay these spectres that are constantly agitating and alarming society. Nothing else will ever prevent this ruthless wastage of girlhood and womanhood. Economists will never set matters right. Statesmen will not. Neither employers on the one hand nor employes on the other, nor both of them together, will do it. The strife will go on. The friction will increase. Industrial upheavals will multiply. Innocent victims will be sacrificed more and more on the altar of greed and lust. Things will grow worse and worse just so long as human selfishness bars out the Christ. I have no faith in any remedy but the Christ remedy. I believe only in him, and belief in him throws light into the dark sky. The pessimist to the contrary notwithstanding, I believe he is coming over the stormy waters of the world's Galilee at this mo-

ment. If society's boat is tossing and some of the boatmen are filled with fear, let us keep a sharp lookout in the darkness, bending bravely to the oar the while, and in the fourth watch of the night we shall see him. No matter how dark the shadows, surely the followers of Christ should never allow themselves to be outreached in hope by Scotland's poet when he sings—

"For a' that and a' that,
It's coming yet for a' that,
That man to man the world o'er
Shall brothers be for a' that."

The vision-splendid will be fulfilled when Christ has his way, and have it he will. Some day his church, kindling with his love, will plead for a living wage and stand for a living wage, and the black, black story will cease to be told of girlhood and womanhood crushed down through the cracks of our civilization into the basement to be trampled upon by beastly men. Some day capital and labor will own him as Lord and give the kingship of mine and mill and shop and factory to the Son of God.

THE TERCENTENARY CORRESPONDENCE COURSE.

To every pastor have been sent Bulletins One and Two which give full details about winning the Pilgrim Certificate and other Tercentenary honors through the Correspondence Course. (Additional copies of these Bulletins can be secured from The National Council, 14 Beacon St., Boston). Whoever can spare a few minutes a day, or half an hour a week, from now until March first, should look it up.

The work for The Pilgrim Certificate is indicated by One Hundred Questions, of which the first twenty-one with answers to some of them are given below. The answers to the rest of the twenty-one can be obtained from the little illustrated book, "Pilgrim Deeds and Duties." Another section of the One Hundred Questions, with answers to some, will appear in this paper next month. Keep this article for future reference for yourself or some one else. Supplementary reading is not necessary, but if desired an admirable book, fully illustrated, is Hanks' "Our Plymouth Forefathers" sold by The Pilgrim Press, 90 cents postpaid.

1.—During what years were the Puritans most prominent in England?
2.—What queen established the Act of Uniformity and what was its aim?
3.—What did the Reformation accomplish in England and what did it fail to accomplish?
4.—Why were the Puritans called by that name?
5.—What were "two things of profoundest importance" in the Puritans' religious belief?
6.—What effect was produced on the English by the open Bible?
7.—Why did some of the Puritans receive the name "Separatists"?
8.—What was the difference between "parish churches" and "gathered churches"?
9.—In what points were the early apostolic churches and these "gathered churches" like our American Congregational churches?
10.—What are some important facts about Robert Browne?
11.—To what persecutions were the English Separatists subjected?
12.—What became of the Separatist (Congregational) Church of Scrooby?
13.—Why did the Separatists go to Holland instead of elsewhere in Europe?
14.—How large did the Separatist company in Leyden become?
15.—What are some important points in the life and character of John Robinson?
16.—Why did the Separatists wish to leave Holland?
17.—Did their life in Holland have any influence on them?
18.—When and why did they begin to plan going to America?
19.—What arrangements did they make with an English business company to take them to America?
20—From what English ports did they start across the ocean and in what ships?
21.—What were some of the interesting incidents of their voyage?

1. The Puritan movement was most prominent in England from 1558 to 1658 from the beginning of Queen Elizabeth's reign to the death of Oliver Cromwell.

4. The name Puritan was first applied to them about 1564, perhaps in derision, because they wished to purify and simplify the church ceremonies and vestments by rejecting those that seemed distinctively Roman Catholic.

9. The early apostolic churches, these "gathered churches" of the Separatists and our American Congregational churches, are marked by these common features: they are not state or established churches; they require no common creed or forms of worship; they exercise no authority over each other; they are formed simply by the banding together of Christian believers; their ministers are not imposed on them by any outside authority.

14. On their arrival at Leyden, the Separatists numbered about one hundred. Others in time joined them and children were born in their homes, so that their company consisted of nearly three hundred when their plans for going to America were formed.

17. In Holland were free public schools and universities. More books were printed there than in all the rest of Europe combined. Religious liberty existed and a spirit of toleration. There was much self-government, both in the states and cities, Holland being remarkably democratic for that age. An annual Thanksgiving Day was observed. Much that the Pilgrims found in Holland was in harmony with their sentiments and undoubtedly confirmed and influenced them.

18. In 1617 they began to consider leaving Holland. Guiana and Virginia were suggested as possible places for their colony and a proposition was made that they go under the Dutch government. They preferred however to keep a connection with England and to go to some undeveloped region where they would not be controlled over much, that they might work and worship as conscience bade them.

19. A company of "merchant adventurers" agreed to take them to America, furnishing needed equipment. This cost about 7000 pounds, far more than the Pilgrims could have raised. The Pilgrims were to give their labor and all produce and profits were to go into a common fund from which their clothing and food were to be supplied. After seven years the arrangement was to terminate, all the assets, including houses, lands and profits from the sale of furs, lumber, fish and farm produce, being divided between the company and the Pilgrims, each having one half.

20. The Speedwell left Delfthaven, Holland, about the middle of July and at Southampton, England, was joined by the Mayflower. Thence they sailed together early in August. They entered Dartmouth harbor for repairs to

the Speedwell and sailed from there the latter part of August. After going three hundred miles beyond Land's End they returned to Plymouth harbor where the Speedwell was left as unseaworthy. The Mayflower sailed alone in September.

21. After a pleasant beginning terrible storms arose. One of the crew and a servant of one of the Pilgrims died. A child, fittingly called Oceanus Hopkins, was born. John Howland was swept overboard but caught hold of a rope and though the waves swept over him he was pulled back to the ship. A big beam amidships was bent and cracked and a return to England was imminent. One of the Pilgrims however produced a big iron screw with which the beam was forced back into place. The Mayflower was so overcrowded that they suffered many discomforts during the voyage which lasted over two months.

EDWIN H. BYINGTON,
Chairman Correspondence Course Committee

GLAD DAYS AT SANTA CRUZ.

They were those from September 12th to September 16th in which our Congregational Church in that city celebrated its sixtieth anniversary. At a preliminary meeting held on Wednesday evening no less than twenty-five persons were by vote of the church proposed for membership, with reference to their being received on the next Sunday.

Thursday, the 13th, was the actual anniversary, the church having been organized on September 13, 1857. A goodly audience assembled in the afteroon to hear two fine addresses: the first by Rev. Burton M. Palmer, D.D., of Pacific Grove, on "The Church of Yesterday"; the second by Rev. B. C. Preston of Palo Alto on "The Church of Tomorrow." Why cannot we have these addresses condensed into articles for the Pacific?

In the evening Rev. Dr. Van Horn gave us an anniversary sermon on "The Church, an Increasing Incarnation": the ever-growing body of Him in whom the Son of God "became flesh and tabernacled with us." It fed us all. No one but listened, and gained courage, hope and zeal.

Friday was a reminiscent day. Its motto

"In the golden, olden glory
Of the days gone by."

It was admirably planned. In the afternoon a reception was given "in honor of members of fifty years' standing." The parlors had been beautifully decorated with flowers, and delightful were the "reminiscences"—so abundant and so interesting that the happy hours encroached. I think upon those set apart for the banquet, at which about 200 persons ate and talked together. This was followed in the evening with a reminiscent service, at which letters were read by Pastor Hare from Rev. J. S. Zelie, now pastor of one of the strongest Presbyterian churches in New Jersey, who is the son and bears the name of the first in the line of pastors of this church who served it from 1857 to 1860; also, one rich in interest from Rev. Mahlon Willett, D.D., now of Decorah, Iowa, and others. Reminiscent addresses were made by Rev. W. C. Pond, of whom it was written that he "could tell more about a prior organization of a Congregational church in Santa Cruz in 1851 than any other man." This is probably true since he heard more than once the story of it soon after arriving in San Francisco in February, 1853. He supposes that through the removal of members of it from the town, that former organization did become apparently dead. But it was largely the same Christian people, in the same spirit, who raised it from the dead, led by the same gallant British Congregational minister, Rev. T. C. Hinds; and it seems to him that this church should recognize the reorganization in 1857 as a revival of the preceding one, and thus claim the place which rightfully belongs to it, of being the third Congregational church in California, that in Sacramento and the First in San Francisco alone having preceded it.

The gem of the evening was the address of Rev. J. B. Orr, gleaming with stimulating and faith-inspiring facts connected with his two pastorates. It is a singular coincidence that the present pastor is now beginning his second pastorate, both he and Mr. Orr having resigned in order to engage in evangelistic service, and both returned after pastorates elsewhere to do even more fruitful srvice here.

The church clerk, Mr. E. P. Otto, gave items gleaned from the church records, so interesting and even remarkable that I cannot withhold from our readers a condensed account of them:

"Held services one year in the old court house on the upper plaza. First year had $900 assistance from the Home Missionary Society.

"First house of worship built in 1858 at cost of $3500.

"In 1868 gave eight members to form a Congregational church in Soquel.

"Church enlarged during Rev. S. H. Willey's pastorate at a cost of $1200.

"Church building enlarged again in 1886 by addition of parlors for social uses.

"New house of worship dedicated in 1891, costing $26,000.

"The Baldwin memorial parish house, a gift from Mrs. May Baldwin McLellan in memory of her parents, Mr. and Mrs. L. K. Baldwin, was dedicated in 1906.

"September 21, 1901, Rev. J. W. Speers ordained to gospel ministry in this church.

"December 30, 1906, mortgage burned and debt cancelled for $4,085.12 at vesper service. Last Sunday, first pastorate of Rev. A. W. Hare.

"East Side chapel erected in 1910 on lot given by Mrs. J. S. Green.

"September 23, 1905, Mrs. Mariette Hinds, last of charter members, died.

"Woman's Board of Missions for the Pacific was organized in 1873 during meeting of State Association held with this church.

"California Home Missionary Society was organized in 1883 at the meeting of the State Association in this church.

"First Chinese Christian Endeavor Society in the United States was organized in this church in 1896.

"First Japanese Christian Endeavor Society in the United States was organized in this church in 1896.

"There was received by membership since organization of the church, on confession of faith, 749; by letter, 815; total, 1564. By letter from other churches: Congregational, 303; Presbyterians of six different sorts, 192; Methodists of four different sorts, 111; Baptists, 71; Episcopal, 50; Disciples, 22; Lutheran—English, 29; German and Swedish, 25; Roman Catholic, 25; Advent Christian, 7; Universalist, 4; Friends, 3; Union, 3; Evangelical, 2; German Reformed, 1; French Reformed, 1; United Brethren, 1; Dunkard, 1. Chinese received. 41; Japanese, 12. Largest single addition after D. L. Moody meeting, March 17, 1897, 55; largest number single year, 1907, 122; largest membership, 1908, 654; largest amount to missions and benevolences any single year. 1910, $2,702.65.

"The largest enrollment of the Sunday-school was in 1893, 352; largest average attendance, 1893, 218; largest

attendance on a Sunday, rally day in 1913, 301."

One chief element of interest in these statements is the illustration which they give of the fact that Congregationalism is the "Solvent of Sects," and that the final union of all believers, if it ever comes, must be on the congregational basis of "In essentials unity; in non-essentials liberty; in all things charity."

The climax of interest and joy must have been reached at "a quiet, beautiful vesper service," held on Sunday at 4:30 p. m., with no sermon, but with the Lord's Supper and with the reception to the church of thirty-one persons, twenty-three on confession of faith, and eight by letter. Thus auspiciously does this beloved church commence its seventh decade; or shall we rather say, its sixty-seventh year?

W. C. P.

W. B. M. P.

Greetings from the Woman's Board of Missions for the Pacific.

Through the courtesy of the "Pacific" the Board is permitted the use of this space each week. Under the heading given above, friends of foreign missionary work will be given news of the work and workers both at the Home Base and on the foreign field, also suggestions as to methods of deepening interest in missions in all departments of church life. Help in this matter will be welcomed from our readers. Address all communications to Headquarters, 417 Market St., San Francisco.

The attendance at the missionary prayer-meeting held every Wednesday morning at 10 o'clock at Headquarters, is steadily increasing. No formal study is attempted, the character of the meeting being strictly devotional. On Wednesday last a Scripture Reading from Isaiah and the opening prayer were given by Mrs. Kroll, chairman of the Prayer Committee, after which most of those present voiced petitions for the strength and help so sorely needed these troublous times. The missionaries on the Prayer Calendar and all our workers were remembered by name and prayer offered for their welfare.

After the devotions, two letters were read from Sherwood Eddy, somewhere in France, telling of the Army Y. M. C. A. how sorely it is needed and the good it is doing.

Miss Mary Florence Denton has returned from her ten days' outing in Yosemite Valley, greatly refreshed and full of enthusiasm for its beauty and grandeur. She has been the house guest of Mrs. J. K. McLean for several days, has made trips to San Jose, San Mateo and Palo Alto, where she attended and spoke at the Annual Meeting of the Ladies' Society of the church, being entertained over night at the home of the David Starr Jordans. Miss Denton has nearly completed the round of the churches in the Bay Cities and it is her generous ambition to visit every auxiliary of the Northern California Branch before she sails for Japan some time next spring. She is now on her way to the National Council in Columbus, going by way of Boise, Idaho, where she will address the State Conference in session Oct. 3rd, also stopping off in Salt Lake City for several days, visiting the societies of our Utah Branch. Miss Denton will go on to New York, Boston and Washington, D. C. before returning West.

The September number of the "Here and There Stories" contains a wonderfully realistic picture of Chinese child life in the story "The Street of the Lower Well." It is the work of our own Mrs. George Hinman, Secretary of Young People's Work for the Board.

All workers in children's societies should secure this number. It will be most effective in arousing interest in the Board's project of providing land and buildings for a Union Kindergarten Training School in Foochow.

Here and There Stories, (home and foreign) 2 each mo. 20 cents per year.

Do you sometimes feel discouraged at the magnitude of the tasks confronting your already weary spirit? Does your strength seem altogether inadequate to the demands upon it? Read "Mary Slessor or Calabar" and take heart again. $1.50.

An increasing number of missionaries are sailing from our western ports. With a view to making the most of this opportunity of showing courtesy, the Board has appointed a Committee on Hospitality, Mrs. H. H. Kelsey being the chairman.

Two very delightful farewell luncheons have been given at the Hotel Ramona, to these departing workers, which were warmly appreciated by the guests. All home folks pay their own way at these affairs (50 cents a plate) the guests being provided for through a private hospitality fund. Any one wishing to contribute to this fund may do so by sending her check to Mrs. Kelsey or through the office of the Board.

Outgoing misionaries who passed through San Francisco during August and September were:

Rev. and Mrs. L. J. Christian, Foochow, China.
Mr. and Mrs. Samuel Leger, Foochow, China.
Mr. and Mrs. A. D. Heininger, Techow, China.
Miss Edith Husted, Kobe, Japan.
Miss Caroline Sewall, Tientsin, China.
Miss Carolyn Wells, Sholapur, India.
Miss Maryette Lum, Peking, China.
Mr. and Mrs. V. P. Eastman, Lintsing, China.
Miss E. V. Anderson, Tehchow, China.
Miss Alice M. Huggins, Tungchow, China.
Mr. and Mrs. Obed S. Johnson, Canton, China.
Miss Mabel E. Daniels, Canton, China.
Miss Sararwatibai Hiwake, Ahmednagar, India.
Mrs. Hilton Pedley, Maebashi, Japan.
Miss Amy E. McKowan, Osaka, Japan.

Recent arrivals from foreign fields are:

Mr. Edward Fairbank, Ahmednagar, India.
Dr. Karmarkar, Bombay, India.
Miss Edith F. Parsons, Brousa, Turkey.
Mrs. Tacy W. Atkinson, Harpoot, Turkey.
Miss Louise Miske, Peking, China.

Any publications mentioned in these columns may be ordered through the office of the W. B. M. P.

ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA AND THE NORTHERN CALIFORNIA BRANCH OF THE W. B. M. P.

The morning program will include a combined report of "Doings at Headquarters" given by the Secretary, Miss Harriet Merriam, the Treasurers' annual reports, a report of the field by Mrs. F. B. Perkins the Corresponding Secetary, and the election of officers for the ensuing year.

Special subjects will be given as follows: The Thankoffering, Mrs. J. K. Browne; The Foochow Union Kindergarten Training School, Mrs. E. R. Wagner; Student Volunteers, Miss Kathleen Bartle. Rev. Ralph B. Larkin will give an address on "Home Missions" and the closing number of the morning program will be a Service of Allegiance to the American and Christian flags.

Lunch at the church, 25 cents.

The afternoon's program will open with a Devotional Service led by Mrs. Miles B. Fisher. Following that will be given a dramatic representation of "How Not to Do It," by a group of Berkeley women, and then we shall be shown "How To Do It," by means of an Open Parliament on Mission Study, led by Rev. E. A. King of San Jose. The address of the afternoon will be given by Miss Edith Parsons recently returned from Brousa, Turkey.

Thursday, October 4th, at 10:00 a. m.

First Congregational Church, Oakland, Calif.

NOTES AND PERSONALS.

Professor Buckham, of the Pacific School of Religion, is to give an address at the National Council on "The Enlarging Place of Jesus Christ in the Thought of Our Time."

The last night of the Congregational National Council at Columbus, Ohio, is called "International Night." The addresses will be given by Drs. Van Horn, Pedley and Atkins.

Among the addresses at the National Council in Columbus will be several on "The Church and the College: How Can They Keep Together?" President Blaisdell of Pomona College will consider the topic from the point of view of the college, and Dr. William Horace Day, from the point of view of the churches.

The Boston Transcript, on its page bearing the caption "The Churchman Afield," a regular feature of the Saturday edition, had an article of a little more than two columns, on "The Way of Shylock and the Way of Christ," in the concluding part of which was quoted the recent editorial in The Pacific on "A Variety of Stranglers."

The Congregational Church at Long Beach received twelve new members at its last communion service. They came by letter from Congregational, Presbyterian, and Methodist churches. Statistics presented at the recent Rally Sunday showed 581 members. The net gain for the year was 72, though 77 names had been dropped by a revision of the rolls.

On Sunday afternoon at the National Council there will be a mass meeting under the auspices of the Commission of Social Service. One of the speakers will be the Rev. Dr. Sydney Strong of Seattle. The Council program committee, in announcing this meeting, says: "The swift awakening of recent years to the moral significance of industrial questions has been greatly accelerated by the war. This meeting ought to be one of profound significance." Dr. Washington Gladden is to preside at this mass meeting. A second speaker will be Mr. John P. Frey, editor of the International Molders' Journal.

The program for the Conference of Christian Pacifists to be held at Long Beach, October 1, 2 and 3, contains the names of several Pacific Coast Congregational ministers. The Rev. Dr. Sydney Strong of Seattle is listed for four addresses. His topics are "Principles of the Fellowship of Reconciliation," "Men of Conscience," "The Shame of Our Silence," and "Holocaust, Hell, and How about the Church?" The Rev. George H. Greenfield of Santa Barbara is to speak on "The Church of the Future," and "The Literature of Christian Pacifism." The Rev. R. B. Whitaker of Porterville, on "Pacifists: Militant and Pacific," and will review a books by John Haynes Holmes, "New Wars for Old." The Rev. R. Conliff of Berkeley will give an address on "Why I am a Christian Pacifist." The Rev. Norman Pendleton, the new pastor at Guerneville, will speak on "The Fallacy of Sacrifice." Mrs. R. B. Whitaker of Porterville will give a review of "Newer Ideals of Peace" by Jane Addams. Miss Fanny Bixby of Long Beach is to speak on 'Non-resistance in its Positive Aspects." There are many other speakers, among them being the Rev. Dr. Robert Whitaker and Walter Thomas Mills.

The United Committee on War Temperance Activities in the Army and Navy has made Mr. Harley H. Gill, a student in the Pacific School of Religion, its executive secretary. The National Advocate says: "Mr. Gill was formerly National Vice-President of the Intercollegiate Prohibition Association, and for two years served as Traveling Secretary for that organization, visiting 120 colleges and universities from New York to California and from Minnesota to Texas. In 1912 he was manager of the Dry Colorado League. For the past three years he has been Executive Secretary of the Prohibition Headquarters Committee of Northern California. Upon Mr. Gill's arrival in New York, the United Committee opened officers at 289 Fourth Avenue." A large number of religious and reform associations are backing this temperance work. The National Advocate says: "The spirit of co-operation among our participating societies insures success. One of the great young leaders of the reform forces of the country said a few days ago, 'Never before have I known so many different churches and temperance interests united to undertake a definite program.' But of still far greater interest is the fact that visitors to the training camps report their surprise at the openness of mind among the soldiers for this work. They seem anxious for the facts regarding alcohol. The chaplains and Y. M. C. A. secretaries have come to look upon this commiteee as a department of their work, and have offered genuine and enthusiastic co-operation. That the work will meet the approval of Army officials is assured. General Pershing recently said: 'There was a time when it was a natural part of a soldier's existence to drink and carouse. The day is past, with the soldier sworn to defend his country's flag and representing the power and dignity of the nation. Strong muscles, clear brains, high ideals in the soldier increase the fighting efficiency of the army, and these qualities of the citizen insure the permanency of our institutions.'"

LONG BEACH.

Seasonal activities of the Long Beach Church did not wait till September for renewal, but began the first Sunday morning in August. On that day the Men's Bible class was greatly enlarged and the pastor, Rev. Henry Kendall Booth, took charge of its instruction.

Opening at 9.30, ten or fifteen minutes are given to business items and singing, then Mr. Booth takes the International lesson and with the aid of maps and blackboard pours a flood of light upon the text. Questions and discussions follow in quick succession and promptly at 10.30 the class adjourns. With enrollment already exceeding 60, this massing of men with ideal leadership creates what is actually a new force in church life.

With his genius for organization, pastor Both could not rest satisfied till the church school was thoroughly classified by departments. Consequently the entire school has just been arranged by grades, corresponding as nearly as possible to those of the public schools. For instance, the Primary department has the beginners, the cradle roll and grades one and two; the Junior department contains grades three, four and five; the Seniors are comprised in grades

six, seven and eight and those of high school age, while the collegiates and graduates are found in the adult department. Each of the first three sections has its own room and its own superintendent. New features are recognized in the establishment of a class for teacher training, and in a monthly meeting for business and supper. Also, specially and particularly may it be noted that a trained worker has been assigned charge of the Juniors.

"Christian Fundamentals" is the comprehensive term for a series of ten lectures now being given by the pastor at the mid-week services. With illuminating presentations from modern points of view, such topics as "The Deity of Jesus", "The Cross of Christ", "Science and Miracle", "The Old and the New View of the Bible," etc., are laid before a large number of auditors.

"Rally Day" was observed by the church, Sept. 16, when twelve persons were received into membership. With the suggestive title of "The Militant," Mr. Booth's morning sermon was keyed upon positive convictions concerning the attitude this church should assume. In part he said:

"First of all, we shall stand strongly as a Church for the freedom of truth and the larger teaching of the gospel. I think the time has come for us to abandon our policy of silence. I think the time has come for us to speak out the faith that is in us.

"We do not believe, as a Church, in certain things that are held in some parts of our southland to be true. From the very beginning of our history in this country the Pilgrim Fathers have been leaders in religious thought. We have been from the beginning a Church of broad and liberal view of the meaning of the Gospel and of Christian truth; and when so much is being said in a harsh, in an ironical, in a sarcastic, in a dogmatic way in Southern California regarding those who believe what we believe, when we find ourselves classed by a certain man in Los Angeles with drunkards and adulterers, I think it is time for us to speak out and to say whether or not we believe in these things that we hold.

"We have come as a Church very steadily and very surely to believe in a larger interpretation of Christianity than many other churches here hold, and I think it is time that the moral conscience be educated on this question. While others are saying with no uncertain tones what they believe, and are insisting that what they believe must be believed by every one else, I think it is time that we make our voice heard. We have been too modest, we have been too reticent, we have been too considerate, we have been too afraid. Let us speak out boldly, courageously the truth that is in us. From this time forth this pulpit will not be a place where we shall hesitate to say what we believe to be the truth. But the truth needs no defense, and Christianity in its broadest sense, as taught by the Master, is going to conquer all other things. We need not be afraid of the isue; but I say, first of all, in our own thinking, in our conversation let us not be afraid to testify to the truth that is in us and be witnesses for the broader conception of Christianity."

The Washington Gladden Club renewed its social activities, Sept. 20, by a dinner occasion largely attended, when numerous answers were given in response to the postal card questionaire, "What is your hobby?" These replies varied widely from an avowed fondness for the study of words in a dictionary to a craving for detective stories, but centered most strongly in impassioned expressions of interest in and thoughtful endeavors for boys.

Heaven is never deaf but when man's heart is dumb.—Quarles.

PLYMOUTH CHURCH.

Mr. Palmer's letter of resignation as pastor of Plymouth Church was read at the morning service last Sunday by Mr. Harry Benner, chairman of the Board of Trustees. On Wednesday evening at the mid-week meeting the church body voted, very sorrowfully, to accept the resignation. This leaves Mr. Palmer free to accept the call of the Central Union Church of Honolulu when his six months' service in the army is over. A note on the church calendar reads:

"Now is the time to show your loyalty to Plymouth. Let every member get his shoulder to the wheel and help push us over this trying period. As Mr. Arlett writes: 'Grit your teeth and go to it!' "

PASADENA FIRST.

Dr. D. F. Fox returned to his pulpit Sept. 16, after a summer of travel and lecturing on the Chautauqua platform. The congregation expressed its welcome by rising as the pastor appeared and breaking into the song suggested by himself the first time he faced his people eight years ago.

The first few days of the home coming were saddened by the last tender services for several elderly members of the church, five of whom have been called home within two weeks. Of these, three were active workers in the early life of the church—Dr. B. M. Page, Dr. James Lang, and Mr. J. D. Nash, whose sudden death removes one of our most valued and best loved deacons.

During the summer the church aded to its missionary force Miss Fern Dilley, who left in August to take the position of boys' matron in the Rio Grande Industrial School at Albuquerque, N. M.

A brief recognition service was held on the Sunday before her departure, A. L. Hamilton, Superintendent of the Sunday School, introducing Miss Dilley to the morning congregation, and Rev. Mr. Welsh of Elgin, Ills. offering the prayers of consecration.

A seven-days' vacation school for Junior and Primary children was recently planned by their leaders, Mrs. H. H. Dutton and Mrs. L. C. Brockway. The schedule included Bible and music drill, Bible and misionary hand work, patriotic talks by A. L. Hamilton, chairman of the Pasadena City Commissioners, games of many countries, and other interesting features. The school closed on Monday evening with an entertainment in which several Bible stories were effectively dramatized in costume, the children using their own phraseology and working out their own interpretation of the scenes. In the presentation of "The Ten Virgins," all the participants carried lamps fashioned by their own hands, the light of the five "wise" ones showing brightly as they "entered in" behind the thin curtains, while the "foolish" ones marched slowly from the scene wailing, "Too late, too late, we cannot enter now."

The whole affair was an impressive demonstration of the possibilities of awakening deeper interest in the familiar stories of the Bible by the employment of methods that keep head, hand and heart alert. L. M. A.

NORTHERN CALIFORNIA CONFERENCE.

The annual meeting of the Northern California Congregational Conference will be held early in November at Eureka. The meeting was postponed on account of the meeting of the National Council at Columbus, Ohio, October 10-17. Exact date of conference meeting and an outline of program, transportation rates, etc., will be given soon in The Pacific.

Know what thou canst work at, and work at it like a Hercules.—Carlyle.

INLAND EMPIRE NOTES.

The first meeting of the season of the Congregational Alliance was held last Monday at the Westminster Church. There was a good representation of the ministers present. The theme was "Vacation Experiences". The majority had spent their time quietly at home "hooverizing", while a few had autoed many miles and declaring it the time of their lives.

The following were elected officers for the ensuing year: Rev. P. P. Bauer, President; Rev. C. H. Burdick, secretary and treasurer. It was decided to meet in the various churches in and around Spokane during the coming year. The evangelistic committee is already planning for a vigorous campaign, and looking out for an evangelist.

Dr. C. F. Aked lectured to a large audience on Wednesday night. It was given under the auspices of the National Committee for Armenian and Syrian Relief. He showed himself a master of the subject and by his eloquent appeals carried the audience with him. His talks before the Chamber of Commerce and the Ad Club were pronounced as especially eloquent and impressive.

Dr. Harper, of Westminster Church, began a series of lectures on the "History of the Pilgrims" last Sunday night which drew a large audience. The church has planned a vigorous campaign and has districted the whole city for the purpose of extended personal work.

WASHINGTON.

Rev. J. A. Long has closed his work at Medical Lake, and has moved to Spokane, and will be able to supply churches during the winter.

Rev. O. B. Whitmore has closed his labors at Ritzville, and has accepted a call to Medical Lake, to begin next month.

Rev. W. S. Pritchard has closed his pastorate of the Odessa Church and will move to Spokane in the near future. Brother Pritchard has done splendid work at Odessa, and the people are unwilling to let him go.

Rev. W. P. Ames has left the church of Cheney, and begun work at Big Timber, Montana. He did good work at Cheney, doubling the membership during his three years' ministry.

Rev. J. Spoolman has closed his labors with the Chewelah Church, and Rev. F. J. Culver, recently of Codville, has taken his place. The people of Chewelah commend Mr. Spoolman as a man and as a preacher of extraordinary ability.

Rev. E. A. Swain has left Myers Falls for White Salmon. Rev. G. H. Rice has closed his work with the Rosalia Church and has moved to Malden, and is supplying the church in connection with editing and managing the weekly paper.

Rev. C. E. K. Whitney is supplying the Rosalia Church.

Spokane, Wash. J. EDWARDS.

OPPORTUNITY TO AID INDIANS OF MODOC COUNTY.

Secretary Hinman, of the American Missionary Association, has just returned from a visit to the Modoc County Indian work, during which he attended sessions of the newly organized Modoc Association of Congregational Churches and Ministers, held at Fort Bidwell. At present there is no pastor, doing work for Indians at Likely, but the faithful and consecrated teacher of the Government day school, Miss Hacklander, is continuing her genuine missionary work. Mr. G. L. Clayton, who is the station agent at Likely, will gladly receive barrels and boxes of supplies for the Indians and secure free freight orders for their transportation if requested. He will co-operate with Miss Hacklander in distributing such gifts to the Indians until another missionary is sent there. Mr. and Mrs. Bowman anticipate the need of many things for the Indians at Fort Bidwell during this coming winter and are making arrangements for the most careful distribution to meet the needs of the old and the sick. The expenses of freighting goods over the mountains from the nearest railway station is quite considerable and such expense generally comes out of their own small salary. If persons sending goods for distribution to the Indians could put them up in twenty-pound parcels, to go by parcels post, it would generally be a considerable saving in expense and time. There is great reason for encouragement in the work for the Modoc County Indians. Mr. Bowman has promised an article telling the story of the Indian policeman Tom Ochiho and his wife Bernice who have been baptized and received into the church and who promise to be of great service in the evangelization of their own people.

SHIPS UPON THE SEA.

God hath so many ships upon the sea!
  His are the merchant-men that carry treasure,
The men-of-war, all bannered gallantly,
  The little fisher-boats and barks of pleasure.
On all this sea of time there is not one
That sailed without the glorious name thereon.

The winds go up and down upon the sea,
  And some they lightly clasp, entreating kindly,
And waft them to the port where they would be;
  And other ships they buffet long and blindly.
The cloud comes down on the great sinking deep,
And on the shore the watchers stand and weep.

And God hath many wrecks within the sea;
  O, it is deep! I look in fear and wonder;
The wisdom throned above is dark to me,
  Yet it is sweet to think His care is under;
That yet the sunken treasure may be drawn
Into His storehouse when the sea is gone.

So I, that sail in peril on the sea,
  With my beloved, whom yet the waves may cover,
Say; God hath more than angels' care of me,
And larger share than I in friend and lover!
Why weep ye so, ye watchers on the land?
This deep is but the hollow of His hand!

—Carl Spencer.

The religious frame of spirit that we most need to gain is to feel that God is near to us; that all things are filled with his presence; that the universe around us is a living expression of his goodness; that all which we enjoy is not so much benevolence, sending down its gifts from afar to us, as it is the energy of his love working within us.—Orville Dewey.

Ideas are the great, the imperishable things, and the men who work in these work in a material more beautiful than stone or bronze.—John W. Chadwick.

THE PASSING OF REV. ALBERT E. BRADSTREET.

The pastorate of this most worthy minister at Ocean Beach near San Diego came to a sudden close by his death on Monday night Sept. 17th as a result of an automobile accident in the latter city.

Mr. Bradstreet is quite widely known in the Pacific Coast states, having held two pastorates at Lemon Grove, San Diego County, and also at Ceres and Loomis in Central California. He served the churches at Newport, Washington, and the church at Ione in Eastern Oregon and was also in this region general missionary for the Home Missionary and Sunday School Societies.

Mr. Bradstreet was born at Ipswich, Mass., July 17, 1861, was educated in the high school of that town and took his college course at Dartmouth and Oberlin, graduating from the latter institution in 1885, and from the Oberlin Theological Seminary in 1888. He was soon after ordained by Council at Lexington, Mich., where he held a pastorate.

To this place he took his bride Miss Flora C. Ordway of Ipswich, who survives him and who has rendered most faithful service as a minister's wife during the twenty-nine years of their public life.

The funeral services were held at the First Church, San Diego, Rev. John L. Maile and Rev. Edwin S. Hill presenting addresses and Rev. E. E. P. Abbott offering prayer. Mrs. Willard B. Thorp presided at the organ and solos were sung by Miss Amy A. Buck and Mr. James Kaye.

The pall bearers were the following pastors: Revs. W. B. Thorp of First Church, C. W. Hill of La Mesa, M. A. Frost of Lemon Grove, H. B. Roberts of Mission Hills and S. C. Reid of Logan Heights.

In the earlier part of his life Mr. Bradstreet was pastor at Shelbouwe, Topsfield, and Oxford, Mass., coming to California in 1899.

His memory with that of his devoted wife is gratefully held by many friends of his several fields of labor, the final verdict being "Well done, thou good and faithful servant." M.

WHERE ART THOU, GOD?

Where art Thou, God?
My soul cried out in longing for the infinite;
I long have sought Thy face—
But to my darkened soul there comes no light.

I sought to find Thee, Lord,
Among the throng within the marts of trade.
Alas, I found not Thee—
But greed and self 'gainst self and greed arrayed.

In search of Thee
I scanned the books of men whose names endure.
O waste of words!
Their thoughts are stale—they guess, they are not sure.

I seek in vain,
And in my eyes unbidden teardrops start.
I laugh—it dawns on me—
That Thou, O God, art ever in the heart.

—David Dillard Hazzard.

Some neglect the gift that is in them because they are so busy in looking after the gift that is in somebody else. —C. H. Spurgeon.

For The Children.

QUEER LITTLE HISTORIANS.

Just a raindrop loitering earthward,
All alone.
Leaves a tiny "tell-tale story,"
In the stone.

Gravel tossed by teasing water
Down the hill,
Shows where once in merry laughter
Flowed a rill.

In the coal bed dark and hidden
Ferns (how queer)
Left a message plainly saying:
"We've been here!"

You may see here tiny ripples
On the sands,
Leave a history written by their
Unseen hands.

Why, the oak trees, by their bending,
Clearly show
The direction playful winds blew
Years ago.

So our habits tell us, little
Maids and men,
What the history of our whole past
Life has been. —Boys and Girls.

WHEN BILLY WAS TARDY.

This is the story of the way a nail in the fence of Billy Allen's garden kept the fourth-grade room in the Lincoln school from winning the beautiful flag that the teacher and pupils had set their hearts on. It really was not the fault of the nail, as you shall see, for the nail had its own work to do, and would rather have been doing it than making trouble for the fourth-grade room.

The story of that nail goes back to last summer, when Billy was helping his father fasten some boards that had worked loose in the garden fence.

"I can drive nails, father; let me hammer some of them," he begged.

His father handed him the hammer, and Billy did very well indeed—for a time; but after he had driven three or four nails he suddenly tired of his task and dropped the hammer to chase a butterfly that was hovering near. It did not seem important to Billy that he had left one nail driven only half-way in, and his father did not notice the half-driven nail when he picked up the hammer and went on with the work.

That was last summer, as I said before. Since school began there have been weekly contests between the rooms of the Lincoln School, which Billy attnds, for a beautiful silk American flag. The room that does not have a single tardy mark for the week holds the flag for the following week. Some weeks no room earns the flag, and then it remains locked up in a closet. Billy's room, the fourth-grade room, has not yet had the flag once; but there was one week when it looked as if that room were surely going to win. When Friday came it was the only room in the big

building that had no tardy marks.

Billy lives very near the schoolhouse, and he had not been late all the term. It was no fault of his that the room had not won the flag long before. Of course he would not be the one to fail it now!

But on that Friday morning he slept a little later than usual. When he dressed, the buttons would not stay buttoned and there seemed to be more of them than usual. Then he wanted an extra slice of toast, and had to wait while his mother prepared it. By the time he was ready to start it lacked only four minutes of nine.

"Lots of time!" he cried, when he kissed his mother and put on his cap. "I'll go through the garden. It's a short cut."

Billy ran down the garden walk and clambered to the top of the fence. The school yard lay just beyond. The pupils were watching, and they clapped their hands when they saw Billy coming. But Billy did not jump off the fence. He sat there and acted as if he were trying to take something out of the pocket of his trousers. His mother ran to the door.

"Billy, do hurry!" she urged. "It's almost nine!"

Then the teacher of Billy's room came to the window and called sharply:—

"William Allen, do not sit on that fence an instant longer! The last bell will ring in a minute and you will be tardy!"

Still Billy sat on the fence, although it was plain now that he was trying to climb down. His mother saw that something was wrong, and ran down the garden path. Bill began to struggle harder. There was a sound of tearing, and Billy fell to the ground with a big hole in his trousers. Just then the bell rang. Billy's room had lost the flag.

"It was an old nail!" complained Billy, crying bitterly, as he climbed back over the fence and walked to the house to have his trousers mended before he went to school. "It had no business there, anyway!"

But later, when he and his father talked it over, he remembered about the nail that he had left half driven; and the lesson that Billy has learned is one that he is not likely to forget.—Blanche Stuart, in The Youth's Companion.

Your Vacation

SHOULD MEAN

REST—HEALTH—PLEASURE

There are hundreds of Mountain and Seaside resorts only a few hours away.

SUGGESTIONS:

Alameda Beaches
Monterey Bay Points
Santa Cruz Mountain Resorts
Shasta Resorts—Sierra Resorts
Yosemite—Lake Tahoe
Lake County Resorts
Klamath Lake Region
Crater Lake—Huntington Lake
Los Angeles and its Beaches

Write for Free Booklet—state region you prefer. We will gladly assist you in arranging a delightful trip. ASK ANY AGENT.

SOUTHERN PACIFIC

Write for folder on the Apache Trail of Arizona

MILLS COLLEGE

The Woman's College of the Pacific Coast.

Liberal Arts and Sciences.
Domestic Arts and Science.
Campus of 139 acres.

Aurelia Henry Reinhardt, Ph. D.

President

MILLS COLLEGE, Oakland, California.

Kindergarten Normal School

State Accredited List.

Miss Barnard's Kindergarten Normal School is now in its permanent home at

2748 ASHBY AVE., BERKELEY.

Address:
Miss Grace Everett Barnard,
Berkeley, Cal.

Pomona College

JAMES A. BLAISDELL, President.
EDWIN C. NORTON, Dean.

Pomona College is a co-educational institution located in Southern California among the foothills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarity inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information address Professor H. E. Robbins, Claremont, Cal.

PACIFIC SCHOOL OF RELIGION

BERKELEY

Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled Expenses low.

Address PRESIDENT, C. S. Nash, D.D.